

"Get the triple X movies out of Warren County"

By Tim Nicholas

A group of Baptists in Warren County are attempting to show that triple X-rated movies are definitely not a part of the "community standard."

Johnny Collins, pastor of Calvary Church, Vicksburg, was vice president of the pastors' conference which means he arranges programs for the group. He invited Paul Jones over to talk with them about solving the pornography problem, one of the most visible signs of which is the availability of so-called triple X rated movies at video rental stores. As of April, seven stores rented those movies.

"I had no idea," said one pastor concerning the rankness of pornography during the first meeting with Jones, who is executive director of the Mississippi Baptist Christian Action

Commission. Jones showed the group what is available in pornography. Some could not look. Jones explained that they need to know what is out there.

Jones returned later to explain what they could do about the specific problem of triple X. He explained the U.S. Supreme Court's ruling on Miller vs California in 1973 which established the idea of community standards. Mississippi law incorporated the language of that decision: "Material or performance is obscene if: (a) To the average person, applying contemporary community standards, taken as a whole, it appeals to the prurient interest, that is, shameful, or morbid interest in nudity, sex, or excretion."

So the Warren County Baptist Association in April passed a resolution

noting that triple X movies are not a part of the community standard, asking that Baptist church members express their opposition to such depictions in letters to community leaders. That resolution was sent to all county and community officials.

If that does not work, the resolution then calls for boycott or picketing of the establishments which rent the movies. But that is a last resort, said Collins and Howard Smith, Warren's director of missions.

Jones advised that the Baptists do what the Bible calls for — first go directly to the stores and talk with the managers without a committee, asking them to consider not selling the materials, and taking it out of their stores. Collins has visited four of the stores, with no changes made yet. Except the managers said they ap-

preciated his visit and approach.

Right now, the letter writing campaign is on. Collins said at least eight members of his church are writing letters to the 25 or so leaders on their list.

Smith said the aim is to get the triple X rated movies out of Warren County. "We're not out to hurt anybody economically, not out to get stores closed down, or get anybody behind bars. It's obscenity in any community."

It's also apparently a lucrative business. Collins said one manager told him that of the 5,000 family units in his computer, 3,800 families of these had rented triple X movies. There are 52,000 people in Warren County.

Collins said the manager told him a man will rent a couple of Disney

movies for the kids and then a triple X for him and his wife.

These movies are not simply X rated. They are visually explicit sex films.

Jones told the Baptist Record that any group could do this and on any social or moral issue. "They saw a need and realized they had the ability to meet that need and they are doing something about it" said Jones.

Any similar issue, said Jones "Could be examined and addressed by careful sensitive examination and well-considered and mature action with the end of removing the problem and not simply trying to make a name for themselves regarding publicity."

Said Collins, "I don't think Mississippi has deteriorated to this point. I'm hoping we're going to wake people up."

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Spanish mansion in San Antonio

The Marion Koogler McNah Art Museum, one of the outstanding small museums in the United States is located in a Spanish-style mansion in San Antonio, Texas, site of the 1988 annual meeting of the Southern Baptist Convention, June 14-16, 1988. The museum houses a collection of French

modern paintings, including Picassos, Gauguin and El Greco's head of Christ, as well as American water colors and New Mexico arts and crafts (Photo courtesy of the San Antonio Convention and Visitors Bureau.)

Blue Mountain presents award to registrar



Hendricks

Annie Hendricks, registrar at Blue Mountain College, has been selected as the 1988 outstanding administrative staff member. The award was presented to Mrs. Hendricks during the graduation commencement exercises on May 8.

Miss Hendricks joined the administrative staff of Blue Mountain College in August, 1945, and has served as registrar since that date. In a resolution from the Board of

Trustees, Miss Hendricks was commended for her faithfulness, dedication, and commitment to the college and for her support of the principles and policies established by the Board of Trustees.

During her tenure, Miss Hendricks has demonstrated outstanding leadership qualities and has made a tremendous contribution to the students she has served and to Blue Mountain College, said the resolution.

Ministers: need to find a job?

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES

Historical Commission, SBC

By Jim Newton

FORT WORTH, Texas (BP) — Southern Baptists need 35,000 bivocational ministers willing to serve in 35,000 ministry opportunities, supporting themselves financially in secular jobs, participants in a national conference were told.

Dale Holloway, national consultant on bivocational ministries for the Southern Baptist Home Mission Board, said the denomination already has available both the 35,000 ministers and the 35,000 opportunities but has not been able to help connect the available personnel with the ministry needs.

Speaking at a conference jointly sponsored by the Home Mission Board and Southwestern Seminary, Holloway said the biggest challenge the denomination faces is "to connect every God-called minister to every ministry opportunity."

"We're doing a miserable job of making those connections," said Holloway, who considers himself bivocational because he works with the Home Mission Board and is pastor of Day Star Baptist Church in Florence, Miss.

The three-day meeting, the first conference of its kind sponsored by Southern Baptists, was designed to train and equip bivocational ministers in how to find a good secular job and a fulfilling ministry.

The Southern Baptist Convention has 7,500 bivocational ministers within 500 miles of Jackson, Miss., Holloway said. Pointing to a map showing where bivocational ministers serve, he noted the ministers are concentrated in the southern states, while the urgent need for their services is in the northern and western states, where Baptist churches are scarce.

"I love to watch red Cardinals, but I've never seen more than three in my yard at one time," Holloway said. "God is too wise to allow 17,000 red Cardinals in my backyard — he's scat-

tered them throughout the whole nation so everyone can enjoy them.

"Baptists have committed a crime worse than robbing a liquor store if we have created the image that the only way to be successful as a minister is to be pastor of a red brick church in a county seat town in the south."

The increasing need, he added, is for pastors and staff members of small churches with fewer than 100 members which cannot afford to pay full-time salaries.

Not all bivocational ministers should be pastors, but most should be in other church staff roles, he added, noting, "We could put 37,000 bivocational ministers to work immediately if all SBC churches would accept the concept of multi-staff bivocational ministries in which ministers of education, youth and music supported themselves with secular jobs."

Carl Barrington, associate director of church/minister relations at Southwestern Seminary, said most recent seminary graduates are not willing to take the small step toward a bivocational ministry.

David Bunch, director of the Home Mission Board church extension division, pointed out the tremendous need for bivocational ministers to be involved in starting new churches as a part of the SBC's Bold Mission Thrust goal for 50,000 churches by the year 2000.

Don Beall, director of missions for three Baptist associations in the eastern half of South Dakota, summarized a plan he developed to help bivocational ministers find jobs.

Beall's plan calls for the bivocational minister to work as a church staff member with the host church pastor for at least nine months under a mentor relationship.

Before the end of the first year, the bivocational minister would start a new mission or home Bible study.

Jim Newton writes for HMB.

Editorials . . . by Don McGregor

Caught in the crossfire

As Memorial Day approached, I was asked by one who knew that I had been in combat during World War II if the day had any special significance for me. At that time I replied that I had given it no thought, but the question caused me to begin to think.

In late 1944 I was 20 years of age and was carrying a machine gun across the Vosges Mountains in the Alsace Province of France. We were chasing the German army out of that area.

As we would move into a town, we would take over houses for our use. We didn't ask the residents for their permission. We just moved in. We had to.

It occurred to me that the Germans had done the same thing when they had been in the same towns.

The poor people who lived in those houses were caught in the middle. Actually, they were caught in the crossfire, for the battles were not over when we arrived. The Germans always came back with a counter attack. In some cases the houses were blown to bits.

So there were those civilians, innocently trying to live their lives when the Germans showed up and took over their houses. Next we came along and ran the Germans out of their houses, but we moved in. Then the Germans came back, but for the most part we were able to stay put.

The civilians endured the entire ordeal wordlessly. They huddled in the corners and in the basements of their houses. They didn't want either one of our armies there. They just wanted us out of the way so they would be able

to go on living.

The houses belonged to neither the Germans nor us. We represented opposite sides of a polarized situation, and the civilians were not identified with either. But they owned the houses that had become the battle sites. They were not a part of the combat. But because of the combat, they could not live normally in the houses that belonged to them.

They were dispossessed and disfranchised. There was a battle going on over their houses, and they could not stop it nor have any voice in what was happening to them or their possessions.

Eventually I was captured and spent six months as a prisoner of war. When the war was over I was not liberated but was just told to "walk in that direction" until I got to Czechoslovakia. Several hundred began the trek; but as the time wore on, the hundreds formed smaller groups and separated themselves from each other. As we walked along, we would talk in our limited way with the German civilians who were standing outside their farm houses and watching us go by. We determined that they were glad that we were Americans and not Russians, and we also determined that they were glad that the war was over.

The German civilians were very nice to us. Our food for the past six months had been very limited, and they gave us anything they had. To them it didn't make much difference whether we were American soldiers or German soldiers. The war was over, we were people, and they could

relate to us.

How very much like all of that is the conflict going on in the Southern Baptist Convention. Ninety-eight percent of the people are civilians. They are not a part of the conflict. They really don't know much about it. For the most part, they have almost a complete lack of understanding of the situation.

They really don't want to go to the trouble of finding out what it is all about. They wouldn't understand if they did. They just wish it were over.

They identify with neither side. All they know is that something that they have worked faithfully and hard to produce is now the object of a battle in which they are not participants.

They are huddled in the corners and in the basements and wondering what is going to become of what they have put together through their efforts.

They don't perceive those they find on either side to be especially amenable to their interests. They just want to get on with worshipping and witnessing, but they feel those activities have been put on the back burner for the time being.

When the fight is over, they will be relieved and overjoyed. They will be able to "move back into" their "houses" and use them as they were intended to be used.

They also will be able to talk to the survivors on both sides, for they will have no animosity. They simply will put back together their spiritual lives, pick up the pieces they feel have fallen all around them, and go back about their business with the master.

Lord, hasten the day.

Guest opinion . . . Concerning the trustees

By Grady Cothen

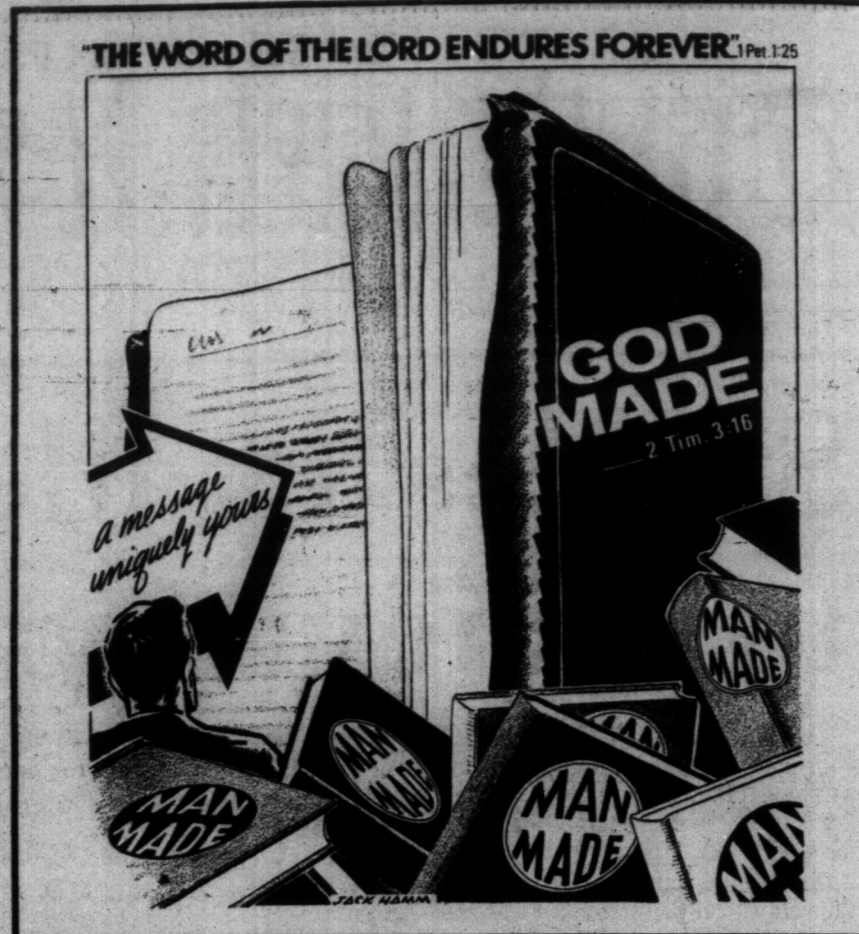
For 140 years Southern Baptist institutions, agencies, committees, and commissions were dominated by trustees who were solidly conservative believers and who thought the Bible was completely reliable. Now and again there was a "liberal," and now and again there was a bad spirited trouble maker, and often there were those who disagreed but were agreeable. These people have now been written off as unworthy or liberal or simply not under control. It should be noted that this widely diverse conglomerate of ordinary and extraordinary Baptists created and sustained the evangelical world's greatest system of missionary outreach. They created and led Southern Baptists to support the world's largest foreign missionary enterprise, the largest home mission enterprise and the largest and best

system of theological education.

The reason they could accomplish all these things in a world gone mad was that they were in the main competent people of good will. They were interested in the propagation of the gospel without much attention to who got the credit. There were exceptions, and there were glitches in the process, and there were disagreements from time to time, and there was an occasional liberal. But they argued, disagreed, and repented and went on with the work. Anyone who thought he had to rule was set down by the others. As a matter of fact, these trustees seemed to take orders from no one.

Somewhere an alien element was introduced into the process. Our denominational life is now saturated with confusion, strife, hatred, distrust,

and hopelessness. The Southeastern Seminary battle illustrates the point. In the past, the trustees would gradually and painfully work their way through the problems, whatever they were. The way the problems have been handled recently, however, has contributed to a widespread disaffection of many of our loyal constituents. Goodwill in the handling of our business seems to have given way to brutal disregard for procedure and unchristian relations to brothers. Not only has a great institution been irreparably damaged, but also reputations have been smeared, careers have been destroyed, and students have been traumatized by the methodology. Additionally, we are apt to come out of this fracas with at least one more seminary than we now have when we need to concentrate every available dollar in the ones we have.



Baptist Beliefs . . . The perceptive Christ

By Herschel H. Hobbs

"Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26).

It was the morning after Jesus had fed the five thousand. Back in Galilee (Capernaum) the same crowd came to Jesus, saying that they had been seeking him. The above verse is his reply.

They sought him not because they saw the signs (semeia, John never uses the word for "miracles"). His miracles were signs of his deity. "Not" is the strong negative *ouch*. They sought him because it was breakfast time and they were hungry — "because ye did eat of the loaves."

The key word in this verse is "were filled." It translates a Greek word us-

ed in Revelation 19:21 for "gorged." Outside the New Testament it is used of a cow eating her fill, yet does not say "thanks" or ask whence it came or for what purpose it was given. She simply filled her stomach — nothing more.

Jesus perceived the thoughts, attitude and purpose of these people. They had missed altogether the message behind the signs of healing and feeding the previous day. They were living at the animal level!

What are the thoughts and intents of your heart? Jesus knows. Do you?

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

Southwestern Seminary has gone through its own crisis and Southern has been attacked from several sides. The Christian Life Commission is paralyzed by controversy, The Baptist Joint Committee has been harassed almost to the point of dissolution, the Foreign Mission Board has been forced to appoint persons who are not schooled in Southern Baptist programs and methods. The Home Mission Board has been rocked to its roots over a single church who called a woman as pastor. One observer commented that there are now on that board no persons sitting in the corner seriously planning and acting as a balance wheel for the board that is simply reacting to situations.

There are other problems as well, but the above illustrate the problem. What is it? We have gone 140 years

plus without this kind of disaster. The denomination is paralyzed, the work of the Lord is suffering, masses of the pastors are saying that they don't want to get involved, and many are playing out a scenario tragically called "the conservatives vs. the liberals."

We need to look at several qualifications for trustees, whether they be conservatives or moderates. The first of these should be: people with a Christian mindset, a people of good will. It is of little consequence that trustees hold the correct theology if they do not or cannot put the Christian faith into practice in the administration of the agency they are elected to run. Whether the present controversies are over theology or not, they are revealing to the whole world that our spirits aren't right somewhere.

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Singles challenged to believe God's call

By Tim Nicholas

About 6,500 single adults from 600 churches were asked Memorial Day weekend if they were ready to commit themselves "to doing something great for God."

Dan Yeary, pastor of University Church, Coral Gables, Fla., was the closing speaker for Single Challenge '88, a Sunday School Board-sponsored program which included gospel music, encouraging speeches, a series of seminars, and the premiere of a musical drama called "Every Single Life," featuring Ragan Courtney and Cynthia Clawson.

J. Clark Hensley, family ministry consultant for the Mississippi Baptist Convention Board, received the Family Ministry Award from the Sunday School Board to recognize his 20 years of work with single adults.

Yeary said that Jesus hadn't come to give religion, but to offer a relationship with the Father. When people know him, "They're going to do something other than just attend meetings about him," said Yeary, who paced the stage which was completely encircled by the audience.

Yeary listed three ways a person could "be great for God:" These ways are to have a spirit of identification, a spirit of reconciliation, and a spirit of cooperation. Yeary lamented the spectator concept of the Christian faith. "What's your job in your church besides coming and clapping?" he asked.

Yeary said that reconciliation says "I will not memorialize my past." He pointed to Stephen, who, on being stoned to death, asked God not to hold the stoners' sins against them. "What's walking on water when you can do that?" he asked. And the spirit of cooperation he said is when one is cooperating with God, "he can use you."

Other speakers included Harold Ivan Smith, Mamie McCullough, and Bible study leader, Joel Gregory.

Smith, an author and lecturer from Kansas City, enumerated types of thinking which prevent single adults from living the abundant life. That included thinking "When I get married, life is going to begin," or living one's life in light of past experiences. Other types included the "name it and claim it" philosophy, which believes that "God wants everybody to be rich," the kind of small thinking which says, "Lord, help me make it to payday," and letting others do the thinking. Said Smith, "Jesus came to take away your sins, not your brains."

Said Smith, "God wants you to take the next step. He has a dream for you."

That next step, he said, is "daring to believe the God who called you can equip you for those challenges."

Gregory, pastor of Travis Avenue Church, Fort Worth, said every believer has a new identity in Jesus Christ.

Gregory said that old song, "Were you there when they crucified my Lord?" is a literal question. "Actually, factually, historically, spiritually you were there," he said.

But after that death, each believer receives a new identity also. When Jesus walked out of the tomb, "You walked out actually, factually with him and at the right hand of God you are seated," said Gregory.

In Gregory's second message, he said that Jesus told his disciples he would go away but would send one who will make his presence not local but universal for all time. He said Jesus did not leave a cross, a robe, a throne, a book, or a tomb. Jesus left nothing. But he did send his last, best gift . . . the Comforter.

The music during the plenary sessions often carried spiritual messages as powerful as the sermons. The music of New Song, Nancy Honeytree, George Fields, Bob Bailey, and a couple of singles choirs along with musical interpretations by a deaf ensemble were included.

The deaf ensemble, called Silent Touch, with two hearing members and about 10 deaf members, provided hand-clapping, toe-tapping worship experiences to the crowd. At one point in their routine, the taped accompaniment stopped working. The hearing members hesitated, but the deaf members didn't miss a beat as the audience clapped tempo for them.

Nancy Honeytree of Fort Wayne, Ind., sang several songs which audience members related to, including one about asking Jesus to be the daddy of her children, and another about forgiveness. "One memory at a time," concerned the 70 times 7 admonition about forgiving another person. Honeytree's song interpreted the scripture to mean that one is obligated to forgive each offense "every time you think of it."

And the musical hit of the conference, according to consensus of those sitting around this writer, was "Arise, My Love," by the gospel quartet from Atlanta, New Song. It's about God telling Jesus to get up and out of the tomb.

Besides the seminars offered on a number of subjects, about 100 participants helped in Nashville with church painting and in door to door witnessing.



Doug Anderson, right, director of the Southern Baptist Sunday School Board's family ministry department, presents the Family Ministry Award of Excellence to Clark Hensley, family ministry consultant for the Mississippi Baptist Convention, in recognition of his 20 years of work with single adults. The award was presented in the Saturday night session of Single Challenge '88, the national single adult convention held over the Memorial Day weekend and sponsored by the BSSB family ministry department. (Photo by Jim Lowry.) More photos on page 5.

ACTS will feature SBC highlights

FORT WORTH, Tex. (BP) — The American Christian Television System will carry highlights of the 1988 Southern Baptist Convention annual meeting in San Antonio.

Coverage will begin on Monday, June 13, at 8 p.m. CDST, with a special edition of "Life Today," ACTS' weekly talk show hosted by network President Jimmy R. Allen.

Live convention coverage will begin at 11:15 p.m. Tuesday, with SBC President Adrian P. Rogers' address. "Life Today" will be telecast live from the convention, beginning at 8 p.m., Tuesday, featuring interviews and the report of the SBC Home Mission Board. The two-hour special will repeat Wednesday at 6 p.m.

Wednesday highlights will include the convention sermon by Joel Gregory, pastor of Travis Avenue Church, Fort Worth, at 12 p.m., and another two-hour "Life Today" special at 8 p.m. Wednesday's "Life Today" program will feature live interviews from the convention and also will in-

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Lottie gifts fall below goal

The 1987 Lottie Moon offering for foreign missions totaled \$69.9 million, a half million dollars over the 1986 offering, but more than \$5 million below the \$75 million goal. Foreign Mission Board President Keith Parks said the shortfall and decreases in other types of giving already have resulted in cutbacks in mission spending this year. The shortage also will force a 12 percent across-the-board cut in worldwide mission operating budgets in 1989, although missionary support and salaries should not be affected.

Cox accepts position at Clinton college

MEMPHIS, Tenn. (BP) — Larry Cox, interim director of the National Fellowship of Baptist Men, has announced his resignation effective June 1.

The fellowship is a ministry of the adult division of the Southern Baptist Brotherhood Commission.

Cox has accepted a position as assistant to the president of Mississippi College in Clinton.

Before joining the commission staff last year, Cox served in Burkina Faso and the Ivory Coast with the Southern Baptist Foreign Mission Board.

"I hope to broaden the cross-cultural perspective of college students and make them more aware of the world in which they live," he said. "I want them to see a larger world of physical and spiritual needs."

Cox is a graduate of Mississippi College, Mississippi State University, and Southern Seminary.

Controversy Capsules

Compiled by Tim Nicholas

This brief series attempts to distill much of the thought concerning the SBC controversy as it comes basically unsolicited to the Baptist Record.

Take turns?

John Bisagno, pastor of First Church, Houston, Tex., has asked Jerry Vines and Richard Jackson to take turns running for the SBC presidency in 1988 and 1990.

Neither would agree to decline to run this year but both answered yes to these questions from Bisagno:

1. Will you make all appointments from men and women who affirm that they will implement the statement on Scripture adopted at the St. Louis convention, which calls upon our institutions to build their professional staffs and faculties in the future from those who clearly reflect the dominant convictions and beliefs held by Southern Baptists?

2. Will you make those appointments from the thousands of qualified Southern Baptist men and women who have not been involved in the political process, in order to give us a fresh start on our search for unity around the integrity of Scripture, world evangelism, and the lordship of Christ?

3. In light of the Peace Committee Report that the major issue that troubles us is theological, i.e., the nature of Scripture, will you, in the future refrain from placing major emphasis on secondary issues, as, for instance, the ordination of women?

4. Will you disassociate yourself from organized political factions and their meetings, lifting your presidency to the dignity that transcends the party spirit condemned in 1 Corinthians 1:10-11?

Vines has recently said he would appoint only those involved in the 10-year conservative trend. "If a person who himself is a conservative does not really perceive the theological problems which are being worked out, I would not appoint him," he said.

Jackson has recently said there are five considerations for appointment: the person's testimony as a Christian; believing the Bible is the inspired, authoritative word of God; committed to the cooperative way of missions and evangelism; willing to be intellectually responsible; and willing to be spiritually responsible as individual priests who would go before God, having facts in hand and seek God's direction and wisdom and vote their convictions without intimidation from and outside source.

Satesman award

Randall Lolley will be given the 1988 Denominational Statesman Award from the Southern Baptist Forum. Lolley, former president of Southeastern Seminary, is pastor of First Church, Raleigh.

The Forum is the preaching meeting for moderates simultaneous to the Pastors' Conference which slates conservative leaders.

Said Ken Chafin, a steering committee member, "During a time of great stress in the denomination, Randall Lolley has demonstrated strength of character and integrity which gave

(Continued on page 10)

Boswell suggests 17 replacements

By Marv Knox

SHREVEPORT, La. (BP) — A leadership. I'm a conservative, and that's where I stand. I'm trying to do what the Peace Committee said for us to do, and that's give balance."

His nominees come from across the spectrum of Southern Baptist life, Boswell said. They include people he has known or people recommended by people he has known during almost four decades of activity in Southern Baptist life.

One of Boswell's replacements is a Mississippian.

Raymond T. Boswell, an insurance executive from Shreveport, La., has submitted the list of substitutions for a portion of the nominating committee's report. That report will be presented to messengers to the SBC annual meeting June 14-16 in San Antonio, Texas; messengers must approve the nominees in order for them to serve as convention trustees, commissioners and committee members.

Boswell, who voted against the final nominating committee report when the group met in Nashville March 17-18, told Baptist Press he is acting alone, noting he is the only member he knows who voted against the final report.

He has put forward his slate of "denominational loyalists" as "an attempt to restore balance" to the committee's nominations, he explained.

"Some of the committee's nominees are highly involved in convention politics. That is not the spirit of the Peace Committee," Boswell said.

The SBC Peace Committee was created in 1985 and assigned the task of determining the causes of theological/political strife within the convention and suggesting solutions to the controversy. When its major report was presented last summer, the Peace Committee urged Southern Baptists to "discontinue organized political activity," he said.

But the political nature of the nominating committee's actions — including asking if nominees have supported "the cause" of the SBC conservative resurgence — violated the Peace Committee's recommendation, he said.

"My heart is with the Peace Committee," Boswell insisted. "There should be balance in the nominating process, and there was not. This is an attempt to restore balance. This minority report is not an attempt to completely undo the committee's report, but it is an attempt to speak to the Peace Committee report, that fairness be shown."

Boswell's 17-person slate is a fraction of the committee's slate, which includes about 240 people, 134 of whom are new trustees.

The difference between his nominees and those they would replace is commitment to the denomination's cooperative method of conducting its ministries, he said: "I would say my nominees are denominational loyalists. These are people who are active in the convention."

Boswell's nominations are not offered on behalf of the moderate faction within the convention, he added: "I consider myself to be more conservative than the conservatives. I haven't talked with the moderate

leadership. I'm a conservative, and that's where I stand. I'm trying to do what the Peace Committee said for us to do, and that's give balance."

His nominees come from across the spectrum of Southern Baptist life, Boswell said. They include people he has known or people recommended by people he has known during almost four decades of activity in Southern Baptist life.

"Through my years on the (SBC) Executive Committee, as (Louisiana) state convention president and as a member of the (SBC) Canada Study Committee, I have developed some friendships across the convention," he said. "I have communicated with these people, many of whom I've known through the years, and they have suggested names of people of proven loyalty and commitment to the convention."

Boswell has asked SBC President Adrian P. Rogers, who will chair the convention's annual meeting, for permission to present the minority report "from the same platform where all other reports will be made."

He stated his request in a letter to Rogers that also was sent to Baptist Press; the Baptist Message, newspaper of Louisiana Baptists; Harold C. Bennett, president and treasurer of the SBC Executive Committee; and Joseph T. Knott III, a Raleigh, N.C., attorney and chairman of the nominating committee.

Boswell noted in his letter and reiterated to Baptist Press that his nominations conform to SBC bylaws, specifically bylaw 16, subparagraphs 2-10.

He said previous rulings that have limited substitutions to one person at a time from one messenger actually control the report of the Committee on Committees, not the Committee on Nominations.

He noted the convention already has precedent for minority reports. Last year, a minority of conservative SBC Christian Life Commission trustees offered a report following the commission's report.

Of Boswell's request, Rogers told Baptist Press, "I have no response to it except to say he will be treated along with every other member of the convention: No. 1 with courtesy, and No. 2 according to parliamentary procedure."

Rogers said he will wait upon the parliamentarians' advice to make a ruling. He added: "It needs to be noted a minority report is not a privilege; it must be granted by the convention — that's one factor. The other factor is that if indeed his proposal fits the spirit and law of the bylaw."

Nominating committee Chairman Knott told Baptist Press, "I wish this had been done at the (nominating committee) meeting, when we had all the people present and all the facts could be discussed."

"If this minority report is not permitted by the presiding officer, it is my intention to appeal the decision of the chair," Boswell said.

BTN will cover SBC

The live gavel-to-gavel coverage of the 1988 Southern Baptist Convention in San Antonio, Texas, June 14-16, will be televised for the fourth consecutive year on BTN. Listed below are many of the sites along with times that will carry the SBC on BTN in their local area and who responded with the information requested from the Department of Broadcast Services, MBCB.

The signal from BTN will be unscrambled for the SBC telecast so anyone who has a dish can pick it up. BTN is on Spacenet I Satellite, 120° South, Channel 21.

Association or Church	Time Available	Location
Calvary BC, Tupelo	8:00 am - 4:30 pm	Calvary Family Ministry Center
Centreville BC, Centreville	entire convention	Church Library
Covington-Jeff Davis Assoc.	entire convention	Associational Center
Fairview BC, Columbus	8:00 am - 5:00 pm	Fairview BC office area
First BC, Amory	entire convention	FBC, Adult Bldg., Room A
First BC, Carthage	8:30 am - 9:00 pm	FBC, Library
First BC, Charleston	entire convention	Church Media Center
First BC, Cleveland	8:30 am - 4:30 pm	FBC, Fellowship Hall
First BC, Escatawpa	8:30 am - 4:30 pm	FBC, BTN Room
First BC, Hazlehurst	8:30 am - 4:30 pm	Church Parlor
First BC, Holly Springs	9:00 am - 5:00 pm	FBC, Library
First BC, Kosciusko	entire convention	FBC, Family Life Center
First BC, Lucedale	8:30 am - 4:30 pm	Tom Doty Sunday School Room
First BC, Moss Point	8:30 am - 4:30 pm	FBC, Fellowship Hall
First BC, Picayune	8:00 am - 4:30 pm	FBC, Fellowship Hall
First BC, Plantersville	8:30 am - 4:30 pm	FBC, Choir Room
First BC, Saltillo	entire convention	FBC, Room A-202
First BC, Verona	8:30 am - 4:30 pm	FBC, Fellowship Hall
First BC, Water Valley	entire convention	FBC, Fellowship Hall
Galilee First BC, Gloster	entire convention	Church Fellowship Hall
Harrisburg BC, Tupelo	8:25 am - 5:00 pm	HBC, Single Adult Room (160)
Hinds-Madison Assoc., Jackson	8:30 am - 4:30 pm	Associational Learning Center
Jones Assoc., Laurel	entire convention	Associational Office Bldg.
MBCB, Jackson	8:30 am - 4:30 pm	Chapel, Baptist Building
N. Greenwood BC, Greenwood	8:30 am - 4:30 pm	NGBC Chapel
	plus Wed. 8 pm-9:35 pm	
Oakhurst BC, Clarksdale	entire convention	OBC, Christian Activity Center
Pearl River Assoc., Carriere	8:00 am - 4:30 pm	Associational Office Building
Pike Assoc., McComb	entire convention	Associational Office Building
Rankin Association, Brandon	will join with	
	Hinds-Madison Assoc.	
West Jackson Str. BC, Tupelo	entire convention	Church Choir Room
First BC, Byhalia	8:00 am - Noon	Old Fellowship Hall
First BC, Columbia	entire convention	First Baptist Church
First BC, Magee	entire convention	FBC, Adult III Department
First BC, Marks	8:30 am - 6:00 pm	Church Fellowship Hall
First BC, Philadelphia	8:00 am - 5:00 pm	Church Fellowship Hall
Lauderdale Assoc., Meridian	entire convention	Lauderdale Bapt. Center

17 names are offered as minority report to Committee on Nominations

SHREVEPORT, La. (BP) — The names of 17 people who have been offered as a minority report to the Southern Baptist Committee on Nominations' slate have been released by the author of that report, Raymond T. Boswell.

Boswell's alternates are:

— Harlan Blount, an internal auditing operations manager for a telephone company and member of Melbourne Heights Church, Louisville, Ky., to replace John Hicks, an attorney and member of Cedar Creek Church in Louisville, to a five-year term as a local member of the Southern Seminary board.

— James E. Cooper, associate pastor of First Church, Ruston, La., replacing Jim Richards, pastor of Greenacres Church in Bastrop, La., to a four-year term on the Christian Life Commission.

— Ralph E. Ehren, pastor of Colesville Church in Silver Spring, Md., replacing Deborah Glanville, a homemaker and member of Northwest Church in Reisterstown, Md., to a four-year term on the Christian Life Commission.

— Ed Freeman, pastor of Monument Heights Church in Richmond, Va., replacing Tommy J. Taylor, pastor of London Bridge Church in Virginia Beach, Va., to a four-year term on the Sunday School Board.

— Betty Gilwreath, a homemaker and member of Providence Church, Charlotte, N.C., replacing Paul Steven Hardy, pastor of Holly Hill Church, Burlington, N.C., to a four-year term on the Foreign Mission Board.

— Ralph Henson, pastor of North Monroe Church in Monroe, La., replacing Jesse Lott, pastor of First Church of Harrisonburg, La., to a four-year term as a local member of the New Orleans Seminary board.

— Charles Johnson, pastor of First Church of Albany, Ky., replacing Allen F. Harrod, pastor of First Church of Bellevue, Ky., to a two-year term on the Sunday School Board.

— Frank Jordan, pastor of Highland Avenue Church in National City, Calif., to replace Edwin L. Bailey, an electrical engineer and member of Rose Drive Church in Yorba Linda, Calif., to a five-year term on the Southeastern Seminary board.

Jordan, who had been a Southeastern Seminary trustee for five years, was the only SBC trustee eligible for another term not to be renominated.

— William Lacy, pastor of First Church of Lake Charles, La., replacing O. Carroll Karkalits, dean of engineering at McNeese State University and a member of Trinity Church in Lake Charles, to a five-year term on the Southern Seminary board.

Lacy was the only nominee proposed by Boswell and rejected by the nominating committee that Boswell included in his minority report slate, Boswell said.

— Phil Lineberger, pastor of Richardson Heights Church in Richardson, Texas, replacing Liz Minnick, an elementary schoolteacher and member of Great Hills Church in Austin, Texas, to a four-year term as an at-large member of the Christian Life Commission.

— Jerold R. McBride, pastor of First Church of San Angelo, Texas, to replace Paige Patterson, president of Criswell College and a member of First Church of Dallas, to a four-year term on the

Foreign Mission Board.

— Robert McGee, pastor of Temple Church in Ruston, La., to replace Gayden Jones, a homemaker and member of First Church of Baton Rouge, La., to a four-year term on the SBC Executive Committee.

— Mickey Nardin, pastor of Fairview Church in Detroit, to replace Cecil Campbell, pastor of Gracemont Church in Marysville, Mich., to a four-year term on the Christian Life Commission. Campbell has since been replaced by Donna J. Wester, a homemaker and member of First Church of St. Clair Shores, Mich., by the nominating committee's executive subcommittee.

— Jeanie Nolan, a homemaker and childhood education intern at First Church of Mulvane, Kan., replacing Mark Patton, pastor of First Southern Church in Topeka, Kan., to a one-year term on the Foreign Mission Board.

— Randall Robinson, pastor of Memorial Church in Arlington, Va., replacing T.C. Pinckney, a retired U.S. Air Force brigadier general and member of Plymouth Haven Church in Alexandria, Va., to a four-year term on the Executive Committee.

— Paul Sadler, pastor of Meadowbrook Church in Waco, Texas, replacing R. Richard Kirgan, pastor of First Church of Lindale, Texas, to a four-year term on the Sunday School Board.

— Frank Thomas, pastor of Alta Woods Church in Jackson, Miss., replacing John S. Allen, pastor of First Church of Richton, Miss., to a five-year term on the Southern Seminary board.

All of the nominees on the minority slate are eligible for nomination and have agreed to serve if elected, Boswell said.

Single Challenge '88

Photos by Tim Nicholas

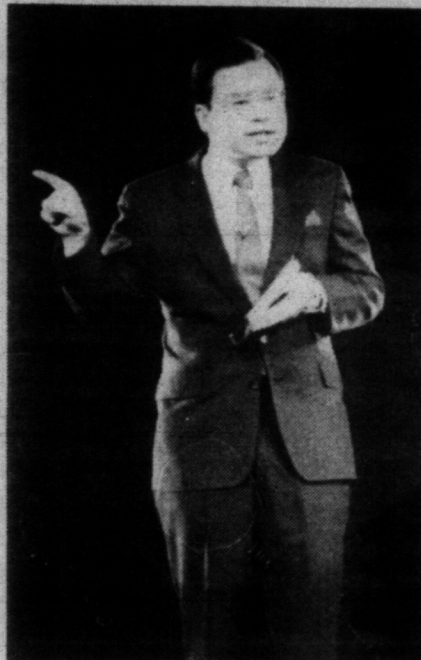
(Story on page 3)



Silent Touch, a single adult deaf ensemble, performed for a time to music that wasn't there. See story for details.



The gospel quartet, New Song, from Atlanta sang during several sessions of the Singles Challenge 88.



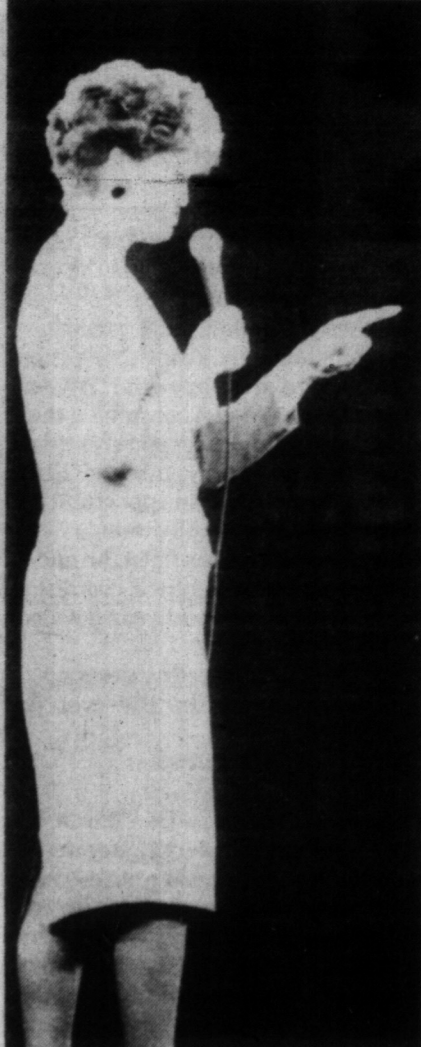
Joel Gregory



Dan Yeary



Sue Frothingham, secretary in administration at First Church, Greenville, is interviewed by former Mississippian Chris Elkins of Arkansas during the Singles Challenge 88 conference in Nashville. Mrs. Frothingham, a single parent of teenagers, told Elkins she was preparing for the time when her children would be leaving home. She is working on a master's degree in counseling at Delta State University.



Mamie McCullough



Harold Ivan Smith

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Faces and places

by Anne Washburn McWilliams

A night I'll never forget

"No one here will ever forget this night," one speaker said on Saturday evening, May 14, in the coliseum in Richmond. Themes of the four sessions of the Woman's Missionary Union centennial celebration were Celebrate God's Call; Celebrate God's Creation; Celebrate God's Community; and Celebrate God's Commission.

The dramatic tableaux that ended the first three sessions had in progression led toward the one that would climax the Saturday night session. In Friday night's, "The Light Is Come," smoke arose from the flame-shaped center stage, and a huge star descended from the top of the coliseum while carolers sang "Joy to the World, the Lord is Come." In the Saturday morning one, "Salvation Is Come," a cross was lowered as the congregation sang "Amazing Grace." In the Saturday afternoon tableau, "Life Is Come," a replica of Christ's empty tomb came down from the heights, a glow around its edges. I thought, "If only my un-Christian friends knew the hope of that lighted doorway!"

And then came the unforgettable Saturday evening. In the processional marched carriers of the centennial banner, followed by Paul, Luke, Silas, Barnabas, Mark, Dorcas, Lydia,

Priscilla, Timothy, Eunice, Phoebe, Lottie Moon, Annie Armstrong, Carolyn Weatherford, Christine Gregory, Dorothy Sample, and hundreds of missionaries. I saw many missionaries that I knew. From where I sat, I could almost touch them as they passed, but when the service was over, I could not find them in the crowd.

A choir sang "Song of the Nations" while 165 mission appointees, home and foreign, entered and sat down in a stage area. All lights were turned out; silence reigned. Every one of the 11,000 in that place had previously been given a penlight. Now the missionaries turned theirs on and held them high. All around the enormous meeting place, all others present did the same. Voices joined to sing "Send the light. Let us gather jewels for the crown above . . . Let us not grow weary in the work of love . . . Send the light, the blessed gospel light . . ."

The glow was indescribable; I doubt if anyone who saw it will ever forget it. One woman, tears streaming down her cheeks, said to one beside her, "Now I know what heaven will be like."

Then as the penlights were slowly extinguished, only a few left burning here and there, I realized, "This is how dark the world is now."

Following testimonies by some of the appointees and speeches by Keith Parks and Larry Lewis, the commissioning service concluded with a commitment service led by Carolyn Weatherford. She said, "Now begins the second century of Woman's Missionary Union. Will you be obedient to God's call to you?"

Again, brief darkness — and silence. And the spotlights focused on a descending crown, as smoke drifted upward toward it, and worshipers stood with hands lifted in adoration of Jesus Christ, who is the same yesterday, today, and forever. "Worthy is the Lamb," a choir sang, and continued with Handel's "Hallelujah Chorus"; "Kings of Kings and Lord of Lords! Forever and ever and ever! Hallelujah!"

Sunday, June 15, on a bus enroute from Richmond to Chattanooga, Mrs. Owen Cooper of Yazoo City led in devotional time for the passengers. She set before us a challenge to be obedient to God as we begin this second century of WMU. She suggested



Mrs. Owen Cooper, right, Yazoo City, led the Sunday morning devotional message for one of the busloads of Baptist Women enroute from Richmond to Jackson. With her is Trish Simmons, consultant, state WMU Department.

that a good way to do this would be to start each day by asking the Lord, "Show me what you want me to do today. I will do anything, any task, you give me to do today." She said that to be thus obedient to him — to get ourselves out of the way — is not easy. "It's scary to pray this prayer."

In illustration, she told of a woman who felt directed by God to pay another person's hospital bill. At first, on the bill marked "Paid," she wrote her own name. Then she erased it and wrote, "Jesus Christ."

Erase my name. Write His in.

Concerning the trustees . . .

(Continued from page 2)

Second: we need people of competence in a wide variety of fields. Correct theology won't keep institutions on a sound fiscal basis. The Sunday School Board and the Foreign Mission Board are giant financial institutions with budgets of more than \$150,000,000 (that's million) per year. The Home Mission Board is not far behind. The Annuity Board invests more than \$2,000,000,000 (that's billion!) of other peoples money. A serious skirmish within that board over control can cause a "run on the bank" that could precipitate catastrophic losses that would endanger every pension for every pastor, church worker, and denominational worker in the SBC. That could bring on untold hundreds of lawsuits that will involve the every member of the board in the liability. The hazard is real and one hopes that there is judgment enough there not to fight over who is in control.

Third: we need people who recognize that their first responsibility is to nurture the work committed to their hands. The agencies were created by Southern Baptists to carry on the work of Christ, not the agenda of an outside or inside political group.

You who would be trustees, Why? Grady Cothen, a native Mississippian, has been a pastor, a state executive secretary, a college president, a seminary president, and president of the Sunday School Board. He now lives in Pass Christian. This is a slightly edited version of his original manuscript. — Editor

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Thanks to those who went

Editor:

We have just returned from the Woman's Missionary Union Centennial Celebration in Richmond, Virginia. Words are inadequate to express the sense of joy and celebration felt among the 11,000 women and friends of WMU who had gathered there to commemorate the 100th anniversary of this great organization.

We, as the state WMU staff, would like to say a word of thanks to those who participated in the celebration in several ways. We would like to thank those who carried flags on Saturday morning, those who ushered Saturday morning, those who performed in the vignettes on Friday afternoon, those who manned our Mississippi booth both days, and those who marched as Official Associational Representatives on Saturday afternoon. We would also like to say how pleased we were to have our Executive Director-Treasurer, Dr. Earl Kelly, in attendance at the Celebration.

Mississippi Baptists can be proud of the women who represented them so well at this important and momentous occasion.

Marjean Patterson, for the Mississippi WMU staff.

Thanks, WMU staff

Editor:

On behalf of the more than 160 ladies who attended the WMU Centennial Celebration in Richmond, Va., with the Mississippi bus and plane groups, I want to publicly thank our state WMU staff.

Those hard-working ladies coordinated travel arrangements, accommodations, meals, and a variety of other details for four busloads of women (and one man), as well as for two groups who traveled by air. They not only got us safely to and from the two-day Celebration, but also planned side trips for us (to WMU, SBC Headquarters in Birmingham; to the Home Mission Board in Atlanta; to the Foreign Mission Board; Williamsburg, and the Missionary Learning Center in the Richmond area).

They stood in long lines to register us all for the Celebration. They made sure none of us got lost in crowds of 11,000-plus people. They made alternate plans for persons who needed rest breaks from our hectic schedule.

They never complained. They seldom got ruffled. They were cheerful from 7:15 a.m. (when we usually boarded the buses) to 10:30 p.m. (when we staggered off of them).

We can't repay our Mississippi WMU staff. But we want them and your readers to know that we saw Christ in Marjean Patterson, Monica

Keathley, Patricia Simmons, Jan Cossitt, and Ashley McCaleb during a very exciting — but extremely demanding — week.

Deborah Brunt
Corinth

More quilt pictures

Editor:

I was astonished when I read "A word about quilts" in your May 12 Baptist Record. I feel a great injustice has been done to all those many Baptist women who have been working hours and hours to finish their quilts and the Baptist Record cuts the quilt pictures off with out notice. If only you had given a deadline there would have been no questions about this action.

I feel there are many other BW just like us that have just completed their quilts and we have our pictures being developed this very minute. Each church should have an opportunity to share their accomplishments with others even if it takes until the end of the year. What difference could that make — the centennial year does not end until December.

Please remember this decision, it will mean alot to the BW over the state.

Nancy Parish
WMU Director
Phalti Baptist Church

We have reconsidered. Due to the fact that the anniversary observation will last until September 30, we will continue to use pictures of quilts until that time. There had been so many, we were almost overwhelmed; but, of course, this is a once in a lifetime situation. — Editor.

Quit piddling

Editor:

Please allow me to comment on the items appearing in the May 19 issue of the Record.

First of all in his letter relating to "Moore's distortions," a pastor made the following incredible statement: "Can you imagine the confusion in a church if the people did not believe like their pastor?" Does the pastor want a congregation made up of mindless robots? This smacks of mind control and cultism. One can deduce all kinds of scenarios from this philosophy.

Secondly, the editorial about the recent legislative session points out that the Baptist leadership in the state is still majoring on the minor when it comes to the real issues facing our state. While the Legislature is dealing with such problems as education, public corruption, and governmental reorganization, you trivialize all of this by giving priority to an anti-litter bill and liquor advertising. It has ever been thus. When I was growing up in North Central Mississippi in the 1920s and 30s in the midst of illiteracy, poverty, and bigotry, preachers were pounding the pulpit against card playing, round dancing, and rouge and lipstick. Little wonder people were ill prepared to deal with the desegregation problem. To compound the problem, while public school officials grappled with the trauma of school desegregation not only did they get little help from church leaders but many of these people became part of the

problem. When are we as Baptists going to quit piddling around and get involved in the major socio-economic problems facing our state?

Wilborn S. Griffin
Jackson

We do not have space to comment on everything, therefore we must choose those issues to speak to. We chose liquor advertising and an anti-litter program. We felt we should not be subject to liquor advertising, and no one else was carrying the ball on an anti-litter measure. The Baptist Record for sure has an interest in illiteracy, poverty, and bigotry. While I was not here in the sixties, I have come to know, admire, and appreciate some Baptist ministers who took active parts in combatting segregation. We felt that the secular papers were giving adequate exposure to education, public corruption, and governmental reorganization. — Editor.

Personalize Nehemiah

As a pastor's wife, my home has been bombarded lately with pre-convention literature. As I carefully read all the articles, I began to be greatly grieved in my heart.

While pondering and praying over the situation in our convention, God brought to my remembrance Nehemiah.

When Nehemiah heard of his people's distress in Jerusalem and that its walls were broken down and gates burned, he "sat down and wept, and mourned for many days." He prayed to the God of heaven, confessed the

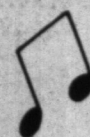
(Continued on page 10)



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Another new cassette in this series is "Old Time Religion", which features three more songs written by Fanny J. Crosby.

Each cassette is one hour long, with the exception of the "Tribute to Fanny J. Crosby" cassette which is 1 1/2 hours long. All congregational singing led by RAY WALKER.

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"OLD TIME RELIGION"

- UNSEARCHABLE RICHES
- NEARER THE CROSS
- ONE BLESSED HOUR
- HE LEADETH ME
- THOU THINKEST LORD OF ME
- WHEN THE SUN OF MY LIFE GOES DOWN
- SWEETER GETS THE JOURNEY
- SEEKING FOR ME
- JESUS KEEP ME NEAR THE CROSS
- MANSION OVER THE HILLTOP
- 'TIS THE OLD TIME RELIGION
- IN THE SERVICE OF MY KING (ALL PARTS SUNG BY RAY WALKER)
- THAT WILL BE GLORY FOR ME (GABRIEL)
- I LOVE MY SAVIOR
- WITHOUT HIM
- LET THE LOWER LIGHTS BE BURNING
- THOUGH YOUR SINS BE AS SCARLET
- GLORY FOR ME (POLLOCK)
- BEYOND THE SUNSET



NEW!

"ON THE JERICO ROAD"

- LET THERE BE A RAINBOW
- CHURCH IN THE WILDWOOD
- IT MAY BE AT MORN
- WONDERFUL GRACE OF JESUS
- THANK GOD FOR CALVARY
- THE KINGDOM IS SPREADING
- NOBODY KNOWS BUT JESUS
- THAT NIGHT IN GETHSEMANE
- WONDERFUL STORY OF LOVE
- SING OH SING HIS PRAISES
- ON THE JERICO ROAD
- JUST A LITTLE TALK WITH JESUS
- HE IS A FRIEND TO ME
- AN EMPTY MANSION
- TIME ENOUGH YET (ALL PARTS SUNG BY RAY WALKER)
- DON'T WAIT TOO LONG (ALL PARTS SUNG BY RAY WALKER)
- MEET ME THERE
- I'LL FLY AWAY
- BEAUTIFUL ROBES OF WHITE

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- BLESSED ASSURANCE
- ALL THE WAY MY SAVIOR LEADS ME
- A WONDERFUL SAVIOR
- JESUS IS TENDERLY CALLING
- I AM THINE, OH LORD
- HIDE ME, O MY SAVIOR
- JESUS, KEEP ME NEAR THE CROSS
- TO THE WORK
- RESCUE THE PERISHING
- TO GOD BE THE GLORY
- CLOSE TO THEE
- PASS ME NOT
- HOLD THOU MY HAND
- TAKE THE WORLD, BUT GIVE ME JESUS
- I SHALL KNOW HIM
- REDEEMED
- WILL YOU COME?
- 'TIS THE BLESSED HOUR OF PRAYER
- WILL JESUS FIND US WATCHING?
- PRAISE HIM! PRAISE HIM!
- TELL ME THE STORY OF JESUS
- THOUGH YOUR SINS BE AS SCARLET
- SAFE IN THE ARMS OF JESUS
- THE HALF I CANNOT TELL
- SAVIOR, MORE THAN LIFE TO ME
- WELCOME FOR ME
- SPEED AWAY
- SOMEDAY THE SILVER CORD WILL BREAK

"WONDERFUL WORDS OF LIFE"

- TAKE MY LIFE AND LET IT BE
- WONDERFUL WORDS OF LIFE
- SONG OF WONDERFUL LOVE (WONDERFUL, WONDERFUL)
- EVERY CLOUD HAS A SILVER LINING
- WE HAVE AN ANCHOR
- AM I NEARER TO HEAVEN TODAY
- WILL THERE BE ANY STARS
- FROM THE CROSS TO THE CROWN
- I'LL LIVE IN GLORY
- I'LL LIVE ON
- UPON THE BANKS OF JORDAN
- STOOD (ALL PARTS SUNG BY RAY WALKER)
- THERE IS A FOUNTAIN
- GLORY FOR ME
- BECAUSE HE LIVES
- JESUS IS ALL THE WORLD TO ME
- WHERE THE ROSES NEVER FADE
- SURELY GOODNESS AND MERCY
- HEAVEN
- WHISPERING HOPE

"IT IS NO SECRET WHAT GOD CAN DO"

- IT IS NO SECRET WHAT GOD CAN DO
- THERE IS A BALM IN GILEAD
- TAKE MY HAND PRECIOUS LORD
- WHEN THE SAINTS GO MARCHING IN
- I WANT TO KNOW
- BECAUSE HE LIVES
- AMAZING GRACE
- HE SET ME FREE
- BATTLE HYMN OF THE REPUBLIC
- THIS OLD HOUSE
- PEACE IN THE VALLEY
- HOW GREAT THOU ART
- WHERE COULD I GO?
- JUST A CLOSER WALK WITH THEE
- HE'LL UNDERSTAND AND SAY "WELL DONE"
- PRECIOUS MEMORIES
- WILL THE CIRCLE BE UNBROKEN

"MY GOD AND I"

- HE
- DO YOU KNOW THE SONG
- THE END OF THE WAY
- THE LAST MILE OF THE WAY
- THANK GOD FOR JESUS, HE'S MINE
- JESUS TOOK MY BURDEN
- MY GOD IS REAL
- HOW LONG HAS IT BEEN?
- SING AND BE HAPPY
- I'LL BE SOMEWHERE LISTENING
- I LOVE THE LORD
- MY GOD AND I
- I'D RATHER HAVE JESUS
- PUT YOUR HAND IN THE HAND
- THE HALF I CANNOT TELL
- THE HALF HAS NEVER YET BEEN TOLD
- SING OH SING HIS PRAISES
- OH I WANT TO SEE HIM

tennessee ernie ford

Ray's unceasing efforts to put Christ in our lives is truly an inspiration. I salute you Ray Walker and stand behind you in your efforts to bring Christ into our every day lives. I remain yours in Christ. Let me know if I can help.

Tennessee Ernie Ford

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- ☐ "My God And I"

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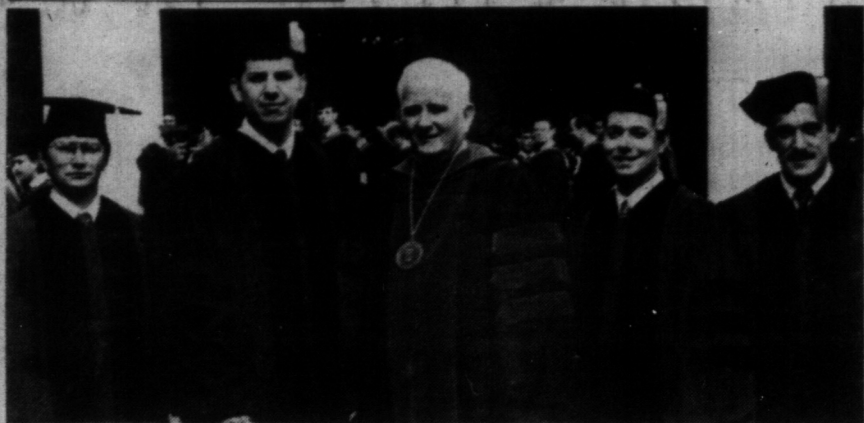
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New Orleans Seminary conferred doctoral degrees on four students with Mississippi ties during May commencement exercises. Pictured, left to right; Ronald Eugene Bishop, Th.D., of Rainey, pastor of Salem Church, Collins; Timothy Willis Bailey, Th.D., son of Mr. and Mrs. Henry C. Bailey, of Pace; Landrum P. Leavell II, seminary president; B. J. Bennett, Th.D., of Gulfport; and Ken Kirk, D. Min., of Jackson.

New Orleans graduates include Mississippians

Mississippians who received degree in May 21 graduation exercises at New Orleans Seminary included the following:

Carl H. Estes, Tupelo, pastor of Gum Pond Church, Lumberton, association of divinity; Robert Graves White of Jackson, pastor of Darlove Church, Hollandale, master of religious education; Alvanna Wilson, Canton, dean of Education Association of Churches, Madison County, associate of divinity degree;

Grover C. Glenn III, Greenville, master of divinity, pastor of First Church, Head of Island, La.

Shelia L. Lumpkin, Picayune, minister to children and youth, First Church, Picayune, master of religious education; John Berry Tweedy, Petal, minister of music and youth of Shady Grove Church, Lucedale, master of church music; Hope Freeman Smith, Hazlehurst, married to Lance A. Smith of Wesson, master of religious education; Mark M. Sandifer, Jackson, minister of education/activities of Pearson Church, Pearl, master of religious education; Richard M. St. John from Cincinnati, Ohio, minister of youth of Handsboro Church, Gulfport, master of divinity;

Donald Izear Pouns, McComb, associate of divinity; Woody Dwight Rimes of Magnolia, pastor of Zion Hill Church, Liberty, associate of divinity; Tim Leggett, Macon, Ga., minister of youth, Grace Memorial Church, Gulfport, master of divinity; J. Keith Hill of Picayune, pastor, Faith Memorial Church, Poplarville, master of divinity; Stephen Bath of Port Gibson, minister of music and youth at New Zion Church, Tylertown, master of religious education;

Ethel Barnett Gordon of Poplarville, master of divinity; John H. Crump from Starkville, assistant pastor at Riverland Hills Baptist Church, Columbia, S.C., master of divinity;

Daniel P. Caldwell from Caledonia, minister of youth at East Edgewater Church, New Orleans, master of divinity; Thomas E. Burris, Magnolia, master of divinity; Michael David Anderson from McComb, church planter apprentice, Westbrook Baptist Fellowship, Westbrook, Maine, master of divinity; Susan Ada Adkins from Houston, Texas, married to David O. C. Adkins of Union, Miss., master of divinity.

Messengers will get preview of next year at Las Vegas

ATLANTA (BP)—Messengers attending the Southern Baptist Convention annual meeting in San Antonio, Texas, June 14-16, will get a sneak preview of the denomination's next convention site and of attempts to reach Las Vegas, Nev., for Christ.

The Southern Baptist Home Mission Board, the Nevada Baptist Convention, and Southern Nevada Association will sponsor an exhibit in San Antonio's Henry B. Gonzalez Convention Center to tell people about the denomination's ministry in Nevada and in Las Vegas, where the convention will meet June 13-15, 1989.

The booth will feature a 10-minute video that will be shown on the half hour, as well as printed material on Southern Baptist ministry in the city and state. Three private counseling rooms will be available where individuals can volunteer for a variety of evangelistic endeavors planned for the area.

On a statewide basis, simultaneous

revivals, Scripture distribution, and sponsorship of 25 church-type missions are some of the activities planned prior to the 1989 SBC meeting. The main evangelistic emphasis will be the revivals, which will be a pilot for the "Here's Hope. Jesus Cares for You" national revivals in the spring of 1990. For Las Vegas, evangelistic plans include a door-to-door canvas of the city to identify prospective church members and distribute scripture.

Cade Chapel honors Culbreth

A program and reception were held at Cade Chapel Missionary Baptist Church, 1000 West Ridgeway Street, Jackson, in honor of Michael Culbreth, formerly associated with the Jackson Daily News-Clarion Ledger as a religion editor. Culbreth is a journalism graduate of the University of Georgia, Athens, Ga.

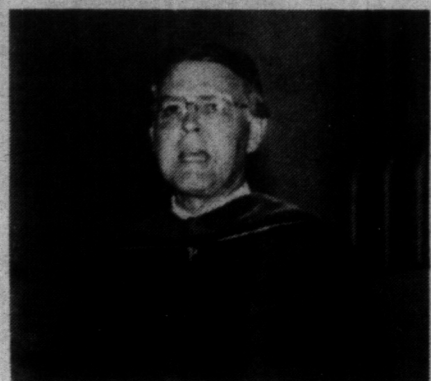
He will enroll at Cammon Theological Seminary, Interdomina-



Bradley

Richard A. Bradley from Wesson, Miss., received the doctor of ministry degree May 21 at New Orleans Seminary.

Bradley is pastor of Heucks Retreat Church, Brookhaven.



Frank W. Gunn, alumnus of New Orleans Seminary and pastor of First Church, Biloxi, urges 228 graduating seniors at New Orleans Seminary not to get sidetracked by controversy or immorality, but to remember why they have been called to minister, during May 21 commencement exercises. His son, Frank W. Gunn Jr., was among the graduates.

Two get degrees at Midwestern

Two persons with Mississippi ties were among 124 individuals receiving degrees during recent commencement exercises at Midwestern Seminary, Kansas City, Mo. This represents the largest graduating class in the 30-year history of the graduate institution.

Receiving the master of divinity degree were Roger D. Lee, Columbus, and Michael Thomas Smith, Caledonia.

Four get degrees from Southern

LOUISVILLE, Ky. — Four students, from Mississippi were awarded degrees from Southern Seminary on May 20.



Kennedy

Winfred Moore, pastor of First Church, Amarillo, Tex., delivered the commencement address.

The Mississippi graduates included: Master of divinity — James Linus Johnson, III of Louisville and Kenneth B. Weathersby of Jackson; Master of church music — George Allen Woodhouse of Corinth; Doctor of ministry — Beverley Thomas Kennedy Jr., of Jackson, son of Mr. and Mrs. B. T. Kennedy Sr. of Madison.

Another word about quilts

Those of you who wish to send pictures of WMU centennial quilts may do so through September, the end of the church year. See the editor's comment beneath one of the "Letters to the Editor" on page 6.

Mississippi Baptist activities

June 14-16 Southern Baptist Convention; San Antonio, Texas.



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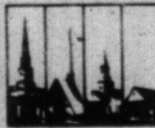
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Names in the news

Lila Noonkester, daughter of Mr. and Mrs. J. Ralph Noonkester of Hattiesburg, has earned the doctor of musical arts degree in performance (voice) and literature from the University of Rochester's Eastman School of Music.

She has been a member of the voice faculty at Houghton College in Houghton, NY, since 1985. Her father is president of William Carey College.

LOUISVILLE, KY. — Southern Seminary professor Ronnie Prevost, formerly of Hazlehurst, has been granted tenure by the school's trustees.

Prevost, associate professor of Christian education at the Louisville, Ky., seminary, joined the faculty in 1984.

He is a graduate of Mississippi College and earned the master of divinity and doctor of education degrees from New Orleans Seminary.

R. Kenneth Miller, associate in the office of Stewardship and Cooperative Program Promotion for the State Board of Missions, Montgomery, Ala., has been elected director of communication services, effective June 1.

Miller has been an associate in the Church Training Department of the Mississippi Baptist Convention Board, and pastor of First Church, Charleston, East Louisville Church, Louisville, and Rock Hill Church, Mt. Olive.

ACTS will feature SBC

(Continued from page 3)

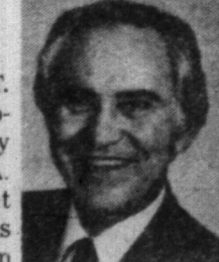
clude the report of the SBC Foreign Mission Board. That edition of "Life Today" will be repeated at 6 a.m. Thursday.

ACTS is a 24-hour television network available to more than 7 million households nationwide via 360 cable systems and broadcast stations. Viewers should check the local listings for availability and channel number.

Satellite receiving dishes may be tuned to Galaxy III, located 93.5 degrees west longitude, transponder 7, horizontal polarization.

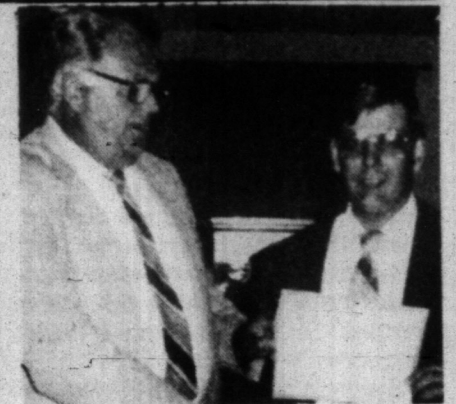
Psychologist named to national Board of Directors

Billy R. Fox, Ph.D., Clinton/Jackson psychologist, was recently selected as one of 14 national directors of the American Board of Christian Psychology (ABCP).



Fox

ABCP is the first national board certifying body for professing Christian psychologists. Fox is the founder and executive/clinical director of the Growth Center located at 5135 Galaxie Drive in Jackson. He, his wife, and two children are active members of Morrison Heights Baptist Church, Clinton.



Wilson is married to former Barbara Jean Berryman of Mantachie, and they have two children. He may be contacted at his address, Rt. 2, Box 294-A, Mantachie, Ms. 38855, or by calling (601) 282-4308, or (601) 842-4002.

Major and June McDaniel, missionaries on furlough from Korea, have moved from Clinton to the McDowell Road Baptist Church's mission house at 1919 Reaves St., Jackson. However, their mailing address remains the same, P. O. Box 467, Clinton, MS 39056.

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Sixty-seven youth and adults of First Church, Laurel, left June 4 for a mission trip to Knoxville, Tenn. working with VBS, backyard Bible Clubs, surveys, puppets, and their "Son'shine Musical. Pictured is the "Son'shine Youth Choir, Jan Good-

win is director, and Mrs. Sue Walker, associate. Larry Kennedy is pastor, and Billy Vaughan, minister of music. The group will return home and perform the musical, June 12.

Just for the Record



Lexie Church, Walthall County, honored its mothers on Mother's Day. Special recognition was given to the mothers with the highest attendance in Sunday School and Church Training. Pictured, left to right, are Mrs. Ivy McCaffery, Mrs. Annette Conerly, Mrs. Betty Dillon, Mrs. Linda Sue Johnson, Sunday School Mothers of the Year; and Mrs. Barbara Pogue, Church Training Mother of the Year.



Parkhill Church, 4862 McRaven Road, Jackson, will observe its 32nd anniversary, June 12. Following the 11 a.m. worship service, there will be an old-fashioned dinner in the fellowship hall.

As a part of "Bold New Growth Mississippi," Carmel Church, Monticello, has added four new units to their ministries. Carmel added a new Royal Ambassador group, teacher training classes utilizing age-group video tapes, a new youth choir entitled "Looking Up," and a new Young Adult Men's Sunday School Class. Sammy J. McDonald is pastor.

First Church, Memphis, Tenn., will be celebrating its 150th anniversary in April 1989.

All former members are asked to write in order that they could be placed on the church mailing list for the celebration events. The address is: First Baptist Church, P. O. Box 12105, Memphis, TN 38112.

Gillsburg Church, Osyka, presented awards of appreciation for many years of continuous service to Mrs. Aline Wall, Mrs. Margaret Wall, Mrs. Hilda Blount, and Ms. Elizabeth McCoy.

After 26 years, Mrs. Aline Wall (left) has retired as secretary-treasurer. Mrs. Margaret Wall (center) served as musician for 37 years and now serves as assistant musician. Mrs. Hilda Blount (right) is in her 51st year as musician and is serving as organist. Ms. Elizabeth McCoy (not pictured) has been associated with the church library since its beginning.



His praise, the youth choir of Rawls Springs Church, presented the musical drama, "Friends Forever," Sunday night, May 22. Twenty-nine young people made up the cast and chorus as they shared, "What a friend really is." They will be presenting this production at a number of churches on their mission trip to Arkansas this summer. For concert information, contact Ken Hedgepeth, Minister of Music/Youth, Rt. 15, Box 1005, Hattiesburg, MS 39402, or phone 268-2801. Tommy Dobbins is pastor.

Seven preachers from Clarke Co. lead mission to Steel Valley

Seven preachers and one of their wives traveled from Clarke County in April to Steel Valley Baptist Association in Warren, Ohio, where they led in revival meetings.

Traveling were Leonard Walters, Wayne Assn.; Mr. and Mrs. Hal Taylor, Choctaw Assn. in Alabama; Jake Williams, First, Stonewall; James Haynes, Pachuta; J. W.

Ivy, Pine Grove; Billy Broomfield, Rolling Creek; and Director of Missions Grady Crowell, Clarke County.

Clarke sponsored the trip financially. There were seven professions of faith during this trip and in six years of revival trips the total professions of faith has been 153.

WAKE FOREST, N.C. — Carl T. Breazeale of Shaw, Miss., was a co-recipient along with Marty A. Cauley of Brevard, N.C. of The Edward A. McDowell, Jr. Greek Award at Southeastern Seminary. The award is given in recognition of excellence in the study of advanced Greek. Breazeale is a graduating senior in the seminary's master of divinity program. He is a graduate of Mississippi College and North Carolina State University.

Controversy Capsules

(Continued from page 3)
courage to his faculty and students and to those Southern Baptists who long for freedom under the authority of the Holy Spirit."

Hobbs on inerrancy

At a teleconference on Baptist beliefs, Herschel Hobbs, former SBC president, and chairman of the group which wrote the Baptist Faith and Message Statement, talked about inerrancy:

"Southern Baptists believe the Bible is true without mixture of error for its matter. Those that don't are in the minority, and I mean the very small minority."

"Inerrancy refers to the original manuscripts, not the Bible in your hands... There are not enough errors in the King James Version of the Bible to disturb the faith of anybody. I've told young preachers for years to leave these little things to professional scholars. You take your stand with the Bible."

BPRA resolution

The Baptist Public Relations Association, a 350-member body of Southern Baptist professional communicators, passed during their April meeting a resolution supporting Baptist Press and its director, Al Shackleford over "persistent tactics of intimidation."

The resolution also asks "our Southern Baptist Convention and Baptist state convention agencies and institutions to resist vigorously every effort, internal and external, to curb the freedom of denominational communications."

The resolution was sent to agency chiefs, state papers, and SBC Executive Committee members. Of the eight responses in writing from recipients, were three from Executive Committee members. Eldridge Miller of Sallisaw, Okla., asked "How did this body know that Al Shackleford is the object of persistent tactics of intimidation? Did he tell you? I serve on the Executive Committee which receives periodic reports on the work

May state gifts total \$1,312,874

Mississippi Baptists gave \$1,312,874 through the Cooperative Program in May, making a total of \$7,629,899 for 1988, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board which distributes the funds which are forwarded by the churches.

The May amount is \$109,823 more than that given for May of 1987, but is under the pro rata budget of \$7,881,250 by \$250,351.

Senior adult corner

The Senior Adults of Springfield Church, Scott County, met April 30, in the fellowship hall to honor the 65th wedding anniversary of Mr. and Mrs. Leslie Cooper. Mrs. Cindy Vardaman of Morton, and Laverne Summerlin, pastor of Cooperville Church, Morton, did a skit of the Coopers as they celebrated their anniversary. After lunch, a former pastor, James Watts, shared a short devotion and poem "I'm Fine For The Shape I Am In."

of Baptist Press and Al had not told us this."

Guy S. Sanders III of Lake Wales, Fla., wrote "This resolution seems to be a sham facade or smokescreen to distance BP from a genuine grassroots concern for fairness. This is a subtle yet effective attempt at 'intimidation' by the BPRA."

And Executive Committee member Bill Harrell of Martinez, Ga., wrote that "Conservatives cannot get a fair shake in the press. Stories are slanted against conservatives while very important stories about moderates are 'doctored' and made very palatable to Baptist Press readers. Many of the problems we are now facing can be laid at the door of Baptist Press and their refusal to give all Southern Baptists a fair shake in the news."

In February the Executive Committee declined to conduct an investigation of "objectivity and fairness" in Baptist Press news reporting.

Prayers

Winfred Moore, pastor of First Church, Amarillo, says he's received prayer commitment cards from pastors of more than 2,500 churches promising they will pray for the SBC meeting in San Antonio.

Donors "reluctant"

On reporting a \$5 million shortfall in the 1987 Lottie Moon offering for foreign missions, FMB President Keith Parks was asked if the politics in the SBC were hurting the giving. He said in a Baptist Press news story that he had no factual data, but that several donors who have given substantial special gifts in the past to missions, over and above the Cooperative Program unified budget and Lottie Moon, have told him they are now "reluctant to give... because of their concern about the convention controversy" and how it might change the direction of the FMB.

Personalize Nehemiah

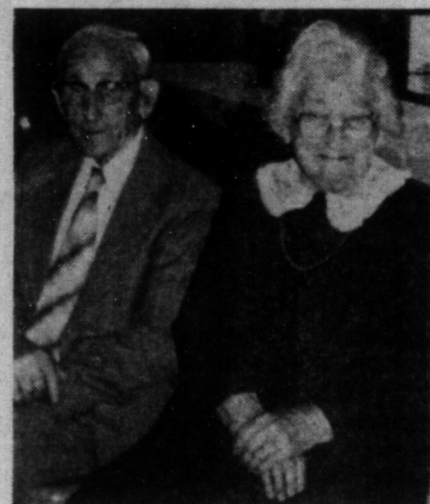
(Continued from page 6)

sins of himself and his people and asked God to grant him mercy.

Can you also see the parallel of Nehemiah to our own denominational problems?

I challenge each pastor, denominational leader, and lay person to personalize Nehemiah Chapter One, verse four as our convention in San Antonio approaches just as I have. Pray that we again can be a denomination filled with servants redeemed by God's "great power and strong hand."

Sarah Puckett Grisham
Big Level Baptist Church



Mr. and Mrs. Leslie Cooper

Revival dates

Johns (Rankin): June 15-19; Vance Dyess, Star, preacher; Brenda Jones, Mendenhall, music; 7:30 nightly; 11 a.m., Sunday; Troy Grubbs, pastor.

New Montpelier (Clay): June 12-17; James C. Carr, Cleveland, Tenn., evangelist; Timothy Aycock, New Orleans Seminary, music; regular services, Sunday; night services, Mon-Fri.; Mrs. Carolyn Stevens, Montpelier, pianist; Frank Childress, pastor.

Homecomings

Bowlin, Sallis: June 12; message delivered by former pastor, Walter Hines of Kosciusko; music under direction of V. B. Keith; Johnny Parks, pastor.

Rehobeth, Highway 43, North of Pelahatchie: June 12; regular morning services, offering will go for upkeep of cemetery; dinner on the grounds; afternoon song service with "The Gospel Classic"; Mathis Jenkins, pastor.

Union, Brookhaven: June 12; Sunday School, 10 a.m.; service, 11 a.m.; dinner immediately following with afternoon singing; Greg Smith, pastor.

Burch Hill, Jackson: June 12; 20th anniversary; special recognition during Sunday School, 9:45, and worship, 11 a.m.; Francis Martin, guest speaker; dinner served in fellowship hall after service; gospel sing with the Gospel Praise following lunch; Jack Hamel, pastor.

County Line (Rankin): June 12; services, 10:45 a.m.; Bryan Sherman, former pastor, speaking; dinner on the grounds and singing in the afternoon; Larry McDonald, pastor.

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CT.	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5:30	Joy of Music Christopher Closely	Sgt. Preston Cisco Kid	Adventures of The Lone Ranger 20 Men	Great Churches of America (1)	Carnacelendas Vegetable Soup	Great Churches of America (1)	The Bible and Life Sunday School Lesson
6:30	Life Today Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Davey and Goliath Color Me a Rainbow
7:30	First Love Wendell Estep Changed Lives	Prime Times Sunshine Factory	Profiles Sunshine Factory	Word of Life Sunshine Factory	Gloria Sunshine Factory	Catch the Spirit Sunshine Factory	Pinsons Cartoon Adventures of The Lone Ranger
8:30	ACTS Methodist Hour	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of The Lone Ranger
9:30	Come Alive Nelson Price	One In The Spirit Sgt. Preston	Catch the Spirit Ken Hemphill	Truth Alive Ron Herrod Come Alive Nelson Price	To Be Announced Carnacelendas	Christian Lifestyle Magazine Great Churches of America (1)	Popcorn Theater
10:30	Catch the Spirit FBC, Richmond	Cisco Kid	What's Happening	What's Happening	Vegetable Soup What's Happening	What's Happening	20 Men
11:30	Great Churches of America (1)	Life Today	Life Today	Life Today	Life Today	Hollywood Review	Jimmy Houston Outdoors Magazine
12:30	The Baptist Hour	Prime Times Theatre	Profiles Eggs Theatre	Word of Life Theatre	Gloria Eggs Theatre	" "	Groom David Made
1:30	Sunday Selection	" "	" "	" "	" "	" "	The Bible and Life Sunday School Lesson
2:30	" "	COPE	COPE	COPE	COPE	COPE	Davey and Goliath Color Me a Rainbow
3:30	Love Worth Finding Adrian Rogers	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Psychiatry and You Sunshine Factory	Singalong Cartoon Adventures of The Lone Ranger
4:30	Joy of Music One in the Spirit	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Shippy, the Bush Kangaroo Lassie	Lone Ranger Cartoon Adventures of The Lone Ranger
5:30	Making Life Count Arthur Callandaro The Life	Adventures of The Lone Ranger 20 Men	Great Churches of America (1)	Carnacelendas Vegetable Soup	Great Churches of America (1)	Sgt. Preston Cisco Kid	Popcorn Theater
6:30	Insight ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Country Crossroads
7:30	Life Together Neil F. Jones	Profiles	Word of Life	Gloria	Catch the Spirit	Prime Times	Sing Out America
8:30	The Baptist Hour	Joy of Music Truth Alive Ron Herrod	Catch the Spirit To Be Announced	For These Times Robert White	Invitation To Life	Strength for Life Ken Hemphill	Great Churches of America (1)
9:30	Richard Jackson	COPE	COPE	COPE	COPE	COPE	In Concert
10:30	To Be Announced Christopher Closely	Eggs Theatre	Eggs Theatre	The Baptist Hour	Eggs Theatre	Eggs Theatre	Bobby Jones Gospel LightMusic
11:30	Life Today Sunday Selection	Adventures of The Lone Ranger	Great Churches of America (1)	Life Today Carnacelendas	Great Churches of America (1)	LightMusic	Popcorn Theater
12:30	" "	20 Men	What's Happening	Vegetable Soup What's Happening	What's Happening	Cisco Kid	20 Men
1:30	Profiles	Life Today	Life Today	Life Today	Life Today	Life Today	Hollywood Review
2:30	ACTS Methodist Hour	Profiles	Word of Life	Gloria	Catch the Spirit	Prime Times	" "
3:30	Christopher Closely Sunday Selection	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	" "
4:30	" "	" "	" "	" "	" "	" "	Sing Out America

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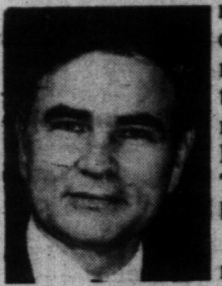


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Jesus responds to religious leaders' attacks

By Gayle Alexander
Matthew 12:1-50

Matthew records a series of incidents showing the nature of Pharisaic hostility with open plans to destroy Jesus. Jesus and the Pharisees represented two radically different approaches to religion. Jesus was interested in inner personal relationships, but the Pharisees in the externals. The gap widened over Sabbath observances (1-14).



The Sabbath was almost a national emblem and Jesus shook the foundations of Pharisaic religion when he asserted his lordship over the Sabbath, and also, placed man above it. Human need took precedence over Sabbath observances. Jesus answered their criticisms about his hungry disciples eating grain on the Sabbath with three arguments. He appealed to David's precedence of eating the shewbread which was for the priests only. Second, the law of the Sabbath rest was not absolute, for even the priests themselves were re-

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quired to work on the Sabbath in order to carry out religious practices. And, third, Jesus argued that God is always more concerned for mercy than he is for sacrifice.

The Pharisees saw their theology threatened by Jesus's healing a man on the Sabbath (9-14). Jesus reminded them of their law which permitted the rescue of an animal on the Sabbath day. What a severe indictment of their religion that Jesus had to remind them that a man was more important than sheep. The enraged Pharisees, and the Herodians, resorted to external forces to destroy Jesus. What irony! Men who called healing a Sabbath violation felt free to plot murder.

Jesus then withdrew himself to prevent open conflict because his hour had not yet come. Matthew continued to develop the theme of Jesus's forced withdrawal from Israel and the ultimate acceptance by the Gentiles.

The Pharisees' opposition increased with Christ's demon expulsion (22-32). Jesus healed the man and was accused of casting out

demons by Beelzebub, the prince of devils. Jesus pointed out the absolute absurdity of their charge. Exorcism of demons cannot be the work of Satan, for Satan would not be so foolish as to destroy his own kingdom. Second, the Pharisees were condemning their own sons who claimed that they could cast out demons. Christ's final argument (28-29) calls attention to his expulsion of demons as evidence that the Kingdom of God has come. Through his power Christ entered the strong man's house (Satan's) and spoiled his goods (demons).

In this open conflict with the Pharisees, Jesus issues his strongest warning yet, "... but the blasphemy against the Holy Spirit shall not be forgiven unto men" (31). This statement needs to be understood in light of the context where the Pharisees chose willful blindness in the face of full evidence through his miracles. The whole bent of their life was to reject and disbelieve Jesus. Sins against the Father and Jesus could be forgiven but, if one sets himself against the Holy Spirit who convicts of sin then one cuts himself off from his only source of help.

Jesus continued his rebuke of the Pharisees in his analogies of fruit and treasure. The tree

can only bear fruit in terms of its kind. One can bring out of its treasure only that which is in its treasure. Jesus located the center of evil in the heart, not in forces outside of it.

The Pharisees had discounted all miracles and had the audacity to ask Jesus for a sign (38-42). Their asking betrayed insincerity because their evidence was already before them. The problem was one of the heart not one of the head. They needed a willingness to believe and not more evidence for their belief.

This striking parable (43-45) about a demon being expelled and then coming back to occupy the still empty house was tremendously indicting of Israel. The Pharisees were strong on external reform but totally neglected any inner personal spiritual development.

The physical family of Jesus came and sought to remove him from the place of preaching for obvious reasons of concern for health (Mark 3:21) and safety (46-50). Jesus indicated here that his true family were those who did the will of God the Father. So the spiritual relationship between Christ and believers is closer than blood ties.

Gayle Alexander is pastor, First, Tupelo.

How are Christians to behave as responsible citizens?

By M. Dean Register

Malcolm Muggeridge, the scintillating journalist and Christian statesman, once said, "No people, it is safe to say, in all history, have been



so specifically and lavishly certified to be free and in the full enjoyment of all their human rights as the Americans. Yet I ask myself, were their freedoms and their human rights real or illusory? ... Was it freedom ever burgeoning or a servitude ever more exacting? Human rights or human fantasies?"

Muggeridge's comment applies specifically to a study of Romans 13, which according to many Bible scholars is the most notable passage in the New Testament on Christian civic responsibility. How is a Christian to behave in a society that espouses "rights" that often conflict with his conscience? How does one "render unto Caesar" when the government also demands what is "rendered unto God"? Has our concept of freedom become a license to behave in such a manner that we em-

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brace fantasy rather than reality?

Paul's exhortation to the believers in Rome is based upon the conviction that Christians are citizens of both the kingdom of God and the country or nation in which they reside. Consequently, he says, "Let every person be in subjection to the governing authorities" (v. 1). The verse is a command that exempts no one because there is no higher authority than God who is the source of the command. God established "government" for the best interest of man.

At the time Paul wrote the Epistle to the Romans some of the Jewish Christians still held resentment against the authority of Rome and some entertained ideas of revolution. Christians serve Christ better through submission, however, than through revolution or rebellion. In many third world countries, Christians are persecuted and harassed by the government, but they endure in a marvelous way and bear witness to their persecutors with a loving attitude.

It is wise to keep in mind that Paul is present-

ing the norm in which the state functions in the ideal for government which is that of punishing evil and encouraging good. Consequently the state is understood as the minister of true justice (vv. 3-4). The obedient Christian, therefore, has no cause to fear the government. For example, the driver who is not violating the speed limit has no fear of the highway patrolman. The person who conscientiously prepares his tax forms and honestly reveals his income has no fear of an IRS audit.

Paul explains that Christians should submit to the state not only to avoid punishment, but "for conscience sake" (v. 5). The Christian citizen recognizes the positive good for all of society to obey the authority of the state.

Not only does a believer have a duty as a citizen, but he has a debt of love to pay to his fellow citizens (v.8). Every law could be upheld and every justice maintained if the principle of love were exalted among the citizens of a country. Perhaps the "love principle" seems simplistic given the political complexities of our own society. But given the atrocities that occur everyday in the streets and homes of America, it becomes much more reasonable with every passing day. Paul concluded, "love does no wrong to a neighbor; love therefore is

the fulfillment of the law" (v. 10).

Several summary comments are in order regarding this passage. First, government has been established by God for the good of mankind.

Second, authorities are to be viewed as servants of God administering justice where necessary.

Third, a Christian should, as a rule, submit to the government to avoid punishment and to keep a clear conscience.

Fourth, though not explicitly expressed, one must remember that while the government may function as a servant of God, it is not God. The early Christians were given a choice of Caesar Kurios or Christos Kurios — Caesar as lord or Christ as Lord. Most took the punishment and execution and embraced the Christos Kurios.

The Christian citizen should do everything possible to abide by the law of the land and avoid rebellion, but whenever the conflict occurs between the government and Christ, the Christian's primary allegiance is to Christ and his secondary obligation is to work and pray toward an amiable relationship with the government in a spirit of love and good will.

M. Dean Register is pastor, First, Gulfport.

Finding who you are: Moses' search for identity

By Jimmy G. McGee
Exodus 2:11-22

The man Moses lived 120 years. On the day of his death "his eyes were not dim nor his natural vigor abated" (Deut. 34:7). His lifespan is divided into three equal segments. He was 40 years in Egypt, 40 years in Midian, and 40 years in the exodus.



The experiences (choices, actions and reactions) of his first 80 years are significant in the fulfillment of God's purpose in his latter 40. These first 80 years are quickly told in the 25 verses of Exodus 2. Two things stand out as characteristic of Moses. (1) He chose to identify with his Hebrew brethren rather than the Egyptian. (2) He championed the right of the underprivileged.

Every person has the responsibility of making choices. We choose and resultantly close one door and open another. Our composite of experiences (choices, actions and reactions) have a bearing on our usefulness in God's kingdom. Always, God's grace applied to our lives can redirect failure and brokenness.

Moses chose to identify with his Hebrew

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brethren. "It came to pass when Moses was grown that he went out unto his brethren, and he looked on their burdens. He spied an Egyptian smiting an Hebrew, one of his brethren" (verse 11). The inspired writer gives considerable attention to the matter of his brethren as kinspeople and heritage. The commentary of Hebrews 11:24-25 underscores Moses' desire to reject the life of Egypt in favor of the people of God in their affliction.

Moses looked on the Hebrews' affliction with sympathy. He dared the risk of getting involved. In so doing, he knowingly disqualified himself as an Egyptian prince and unwittingly positioned himself in jeopardy with the Hebrews. When he saw an Egyptian beating up on a Hebrew slave, he intervened as a fellow human.

Thinking the three were in private, Moses killed the Egyptian and hid his body in the sand. He was right in his sense of human dignity and desire to defend the helpless. He was wrong in his solution to the problem. It was a tragic mistake. His zeal was misguided. James reminds us, "For the wrath of man works not the righteousness of God" (James 1:20). The

killing of the Egyptian is plainly identified in the scripture account as murder, premeditated. No rationalization or justification of self defense is conjured. Moses knew it was wrong; he hid the body to conceal.

The very next day Moses was concerned with the infighting of two Hebrew brethren. Discerning the attacker of the two, he asked why they were at enmity. Moses' desire to mediate was spurned as he was accused of meddling in that which was not his business. The experience not only underscores Moses' willingness to be involved in another's need, but it is the occasion for painful realization. "You are not my judge; will you kill me, too?"

Moses' guilty conscience pained him. He thought nobody knew, but the blood cried out. Perhaps everybody knew. The two Hebrews did not trust him; he was misunderstood and rejected as their helper. He was wanted by Pharaoh. Frustrated in rejection, he came to the land of Midian.

Midian was located on the farthest side (east) of Sinai and immediately north of the Gulf of Aqaba. At a well in Midian, Moses' compulsion to help the underprivileged was again affirmed. He stood up for and defended the right of seven girls as they came to water their sheep. The girls arrived first at the well; but

being girls, they were pushed aside by presuming shepherds when they came later. The girls were the daughters of Reuel, also called Jethro, who is the priest of Midian. Moses accepted Reuel's invitation to dwell with them. He later married Reuel's daughter, Zipporah, and in time a son was born to their union.

In Midian he learned all the land of the wilderness passage to be used on the way to God's promised land. In Midian Moses encountered God at the burning bush.

Moses was not led by God to kill the Egyptian nor to flee to Midian. Nothing in the narrative credits God with such inspiration. Certainly none should think God's providence such that wrong doing prepares one for God's work. However, it is clear that God can and will use those who are sensitive to him and his right and who will submit to God's rule. Regardless of one's past, God can use one who is changed by the grace of God and channeled by the will of God. Learning from our mistakes, it is never too late to do right.

In Moses were the ingredients God could and would use to bless others. The experiences of his life were honed by the grace of God to fit him to a unique task.

Jimmy McGee is pastor, First, Grenada.

Baptist Record

PAC pans childcare bill, praises funding process

By Marv Knox

WASHINGTON (BP) — Southern Baptists' Public Affairs Committee criticized a federal childcare bill and praised the new funding procedure for the Baptist Joint Committee on Public Affairs during its spring meeting May 19-20 in Washington.

The PAC comprises the SBC's delegation to the Baptist Joint Committee, a Washington-based church-state agency representing nine Baptist denominations. In addition to its duties on the BJC, the PAC is empowered to act on Southern Baptist motions or resolutions that the BJC cannot and/or does not support. Thirteen of the PAC's 17 members attended the meeting.

The PAC unanimously ratified a resolution expressing its unequivocal opposition to the Dodd-Kildee Bill, which would provide federal subsidies for qualified working mothers who place their children in child care.

The resolution claimed the bill is "blatantly discriminatory" against mothers who stay home to care for their children and families whose children are tended by friends, relatives or neighbors. It also noted the bill is "outrageously anti-religious" in that it would impose secular day care on children by disallowing the government subsidies to church daycare centers unless they comply with numerous regulations, including surrendering their right to teach religion.

Some PAC members criticized an article on the bill written by BJC General Counsel Oliver S. Thomas, saying he endorsed the bill. However, Thomas said, at the time of his writing, Dodd-Kildee was the only childcare bill that was being seriously considered, and his intent was to stress the need for strong church-state provisions if it were to be enacted. BJC Executive Director James M. Dunn said the PAC resolution on Dodd-Kildee was out of line. "The Public Affairs Committee again

presumes to speak for Southern Baptists without authorization, responsible research or consultation with either of the agencies entrusted with such matters by Southern Baptists," he said. "The PAC defies the explicit directions of last year's Southern Baptist Convention, 'to take actions on motions and resolutions of the Southern Baptist Convention,' since the SBC did not act on Dodd-Kildee or other childcare bills, he said. "And it violates the clear instruction of last year's convention 'to coordinate its work through the Baptist Joint Committee.'"

The PAC's resolution 'commending the (SBC) Executive Committee' for the new PAC/BJC budgeting procedure is almost a word-for-word recitation of the Executive Committee's decision on the matter. It instructs that the BJC's budget request from the convention be made through the PAC to the Executive Committee, that the PAC cannot alter the BJC request, but that the PAC may offer recommendations on the BJC request.

The PAC's motion additionally spells out that the PAC understands the BJC must work through the PAC "at every step of the budgeting process," including reports, projections and requests made in September, November, and January. It also asks the BJC to inform the PAC "as to its budget discussions and decisions in a timely and ongoing fashion."

The PAC motion was needed because "it had been difficult for some to accept the PAC's budgetary concerns at face value," said Richard Land, a PAC member from Dallas. "I felt there was a perception we just wanted to get the money and keep them (the BJC) from getting it, and that's not true."

The new procedure "will give us the opportunity to have budget discussions with the Joint Committee and will give us input into a process from

which many of us felt totally excluded before," Land said.

Among the other actions:

— PAC Chairman Samuel T. Currin, a state judge from Raleigh, N.C., and Roy Gean, an attorney from Fort Smith, Ark., were asked to meet with SBC Executive Committee attorney James P. Guenther regarding Guenther's legal opinion that PAC members are trustees of the BJC.

That opinion, issued following a PAC request last fall, implied PAC members are BJC trustees, since the SBC's Cooperative Program budget cannot be allocated to support any entity for which the SBC does not elect trustees.

However, some PAC members have been concerned about that status. Since together the PAC only comprises one-third of the BJC membership, they have said, they may be legally accountable for BJC actions over which they had no control.

— Currin and Gean also will study the BJC's procedure for filing legal briefs and offer possible suggestions for change. The action arose following discussion of a friend-of-the-court brief filed by the BJC's Thomas on behalf of all BJC member bodies opposing a portion of the 1981 Adolescent Family Life Act that provides federal subsidies for churches and other religious organizations to promote sexual morality.

Staff changes

First Church, New Albany, has called Mike Armstrong of Dallas, Tex., to become minister of education, effective June 5. He will fill a newly-created position as director of educational ministries of the church.

A native of Southaven, he is a graduate of Memphis State University and holds the master of arts degree with Religious Education as major from Southwestern Seminary. He was licensed and ordained by Graceland Church, Memphis. He is single, never married.

Danny L. Grace was recently called as pastor of Calvary Church, Scott County. A native of Kingsport, Tenn., he graduated from Mid-America Seminary, May 13, 1988. Grace served as minister of education/outreach at Trafalgar Village Church in Memphis. He and his wife, Valice, have two daughters, Analiese and Angela.

Robert H. Perry has accepted the call as pastor of Macedonia Church, Brookhaven. Perry formerly pastored First Church, Waynesboro.



Armstrong

West-Union Church, Carriere, has called Lavon Gray as minister of music and youth, effective June 1. Gray has served several churches in the Mendenhall area as music and youth minister. He is a graduate of Co-Lin Junior College and plans to attend USM. Billy Dowdy is pastor.



Gray

Curtis Alston has accepted the position of minister of music/youth at Calvary Church in Meridian. Alston graduated from William Carey College and attended Southern Seminary and The University of Louisville, both of Louisville, Ky. He has served as minister of music and youth in churches in Mississippi and Kentucky.

Steve Mouyon is the new pastor of Walnut Grove Church, Leake Association.

A native of Jacksonville, Fla., he and his wife, Stella, have three children, Stephanie, Stephen, and Stacy. He recently graduated from New Orleans Seminary.

Devotional

Exciting encounter with Jesus

By Terry L. Ledbetter
John 6:1-14

I have often thought how it must have been to be able to follow closely the steps of Jesus as he walked from place to place sharing the good news of life, eternal life. One experience that seems to touch the lives of everyone who will stop and listen was that life changing experience when Jesus dealt with the specific needs of the people around him.

Nestled in the book of John is the story that has had a life changing effect on its readers. As seen in this story, Jesus had a personal encounter with great multitudes of people and he accepted the willingness of the young lad that was to be used by him.

The setting is on a quaint mountainside where Jesus had gone to be with his disciples. The Bible says in vs. 5, "When Jesus then lifted up his eyes, and saw a great company come unto him . . ." It is this group of people to whom Jesus shares the real way of life. Notice with me two great truths that ring out of this story into the lives of men and women today:

I. THE PEOPLE CAME TO JESUS What a wonderful experience it is to gather at the feet of Jesus. This particular encounter that these people had with Jesus was one that can reflect the experience that every person needs to have and that is we must come to Jesus. These people were desperately searching for the right way of life and even though they didn't understand it all, they knew it was found in Jesus Christ.

Many are wondering today, "How can I know the truth? How can I make it in life?" The answer is found all through the scripture: "Come to Jesus" (note: John 5:40, 8:12, 14:6). Now note with me another great truth that is in this story.

II. THE PICTURE OF WILLINGNESS: Isn't it exciting to see the willingness of an individual used for the glory of God? In vs. 9 we see a young lad being used by Jesus to touch the lives of literally thousands of people. It is a fact that Jesus will use persons who are willing to give of their lives for the service of God. Even though it seemed to be just a little unimportant thing, God took it and used it for his glory. The truth is today that God wants to use you.

The story is told of the giant eagle that swept into a baby carriage and flew away with a child. The villagers, not knowing what to do, tried every way possible to rescue that baby from the nest of the eagle. Consequently, a seaman tried to climb the mountain, along with a professional climber, but both gave up due to the fact that they did not think they could do the task before them.

Finally a poor peasant woman came and after placing one foot in front of the other, rescued the child. The people were amazed at the commitment and the determination that she had in rescuing the baby, so they asked her how she did achieve such a thing. The woman's reply was simply, "I am the child's mother."

Oh what great things could happen to our lives, homes, and churches if we were as willing as was the little boy who gave all he had.

Terry L. Ledbetter is pastor, Pine Grove, Dumas.



Ledbetter

Researchers will meet before SBC

DALLAS (BP) — Reasons Southern Baptist churches are losing members to other denominations will be examined at the 11th annual session of the Southern Baptist Research Fellowship, 12:30 to 9 p.m. June 11 at the Hyatt on the River in San Antonio.

The meeting will be held prior to the annual session of the Southern Baptist Convention, June 14-16 in San Antonio.

Ebbie Smith, professor of missions and Christian ethics at Southwestern Seminary, will present the results of his year-long research concerning why people leave Southern Baptist churches for other denominations. "Recent Developments from VALS"

will be discussed by Cliff Tharp, planning research specialist for the Southern Baptist Sunday School Board in Nashville. VALS, or Value and Lifestyle System, is a program designed by SRI Inc. that examines the American psyche in terms of society's values and attitudinal systems.

Speaking from his personal experiences as executive director of the Baptist General Convention of Texas, William M. Pinson Jr. will discuss using research as a base for mission planning.

Don Mabry, director of the Louisiana Baptist Convention's missions division, will give the president's address.

The clock's hands are steady; its face never changes; the ticking always sounds the same. It brings life for some and death for others: A HAPPY DAY, it directs us when we awake and even asleep. — Tex McPherson

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